

मीमांसान्यायाः

By Subrahmanyam Korada (korada11@gmail.com)

The fact is that while मीमांसा deals with Vedic exegesis, व्याकरणं deals with the form of शब्द and thus both the major systems of Indian Philosophy have got a strong role to play in the protection of Vedas and the rites, ordained there in.

Reverting to the main topic -

In पूर्वमीमांसा six प्रमाणs among which the latter prevails upon the former, while desciding the विनियोग and अङ्ग in terms of विधि, are prescribed - श्रुतिलिङ्ग-वाक्यप्रकरणस्थानसमाख्यानां समवाये पारदौर्बल्यम् अर्थविप्रकर्षात्। (3.3.14)

अ) श्रुतिः :- The one which indicates the विनियोग or अङ्ग through just listening of the शब्द (without expecting of any other device) is called श्रुति. In the sentence व्रीहिभिर्यजेत (one should perform होम with paddy) the word व्रीहिभिः, which is in तृतीयाविभक्ति, denotes as soon as its heard that paddy is करणं and therefore it becomes an अङ्ग of याग.

आ) लिङ्गम् :- It means the capacity of a शब्द should be able to denote a meaning through रूढि - बर्हिर्देवसदनं दामि (I cut the बर्हिस् in a place of पुरोडाश - the sentence, through meaning i.e. through रूढ्यर्थ of शब्दs like बर्हिः, indicates that this मन्त्र has to be recited while cutting the बर्हिस् but not any other creeper or grass.

इ) वाक्यम्, प्रकरणम् :- The juxtaposition of words is वाक्यम्। (समभिव्याहारो वाक्यम्)- i.e. pronouncing the words that are अङ्गवाचक & अङ्गिवाचक.

दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत (one who wishes to go to heaven should perform 'याग' with दर्श and पूर्णमास). This is called an अङ्गिवाक्य (principal

मीमांसान्यायाः

sentence) and it has got फलाकाङ्क्षा (expectancy of the result) इडो यजति, बर्हिर्यजति, तनूनपातं यजति etc. He is performing याग of rice/ बर्हिस् etc. are अङ्गवाक्यs (subordinate sentences) and these have got कथम्भवाकाङ्क्षा (the expectancy of procedure). This kind of उभयाकाङ्क्षा is called प्रकरणम्. प्रकरणं cannot directly have विनियोग into the क्रिया but through making a वाक्य possible. As a result of प्रकरणं both the above अङ्गवाक्य and अङ्गवाक्यs are juxtaposed - समिदिडाद्यङ्गसहिताभ्यां दर्शपूर्ण-मासाभ्यां स्वर्गकामो यजेत । This is called समभिव्याहार and the resultant stretch is called a महावाक्य.

ई) स्थानम् :- It means sequence (क्रमः), rather putting together the related sentences respectively (यथासंख्यम्) ऐन्द्राग्नमेकादशकपालं निर्वपेत् is a sentence by which ऐन्द्राग्नेष्टि is injuncted as the first one. वैश्वानरं द्वादशकपालं निर्वपेत् is a sentence by which वैश्वानरेष्टि is injuncted as the second one. इन्द्राग्नी रोचनादिवः etc. मन्त्रs are read initially and latter वैश्वानरोऽजीजनत् etc. Therefore the previous मन्त्रs are अङ्गs of the first इष्टि and the latter ones belong to the latter following स्थानम्.

उ) समाख्या :- It means a यौगिकशब्द i.e. a शब्द of which the derivative meaning is taken पचति इति पाचकः (a cook), दशरथस्य अपत्यं पुमान् दाशरथिः - are examples.

Twelve aspects are discussed in मीमांसादर्शनम् -

प्रमाणभेदशेषत्वप्रयुक्तिक्रमसंज्ञिकाः ।

अधिकारोऽतिदेशश्च सामान्येन विशेषतः ॥

ऊहो बाधश्च तन्त्रं च प्रसङ्गश्चोदिताः क्रमात् ॥ (सर्वसिद्धान्तसौरभम्, p.69)

मीमांसान्यायाः

१. प्रमाणम् (विधिः / नियोगः / चोदना)

२. भेदः

३. शेषशेषिभावः

४. क्रमः

५. अधिकारी

६. सामान्यातिदेशः

७. विशेषातिदेशः

८. ऊहः

९. बाधः

१०. तन्त्रम्

११. प्रसङ्गः

१२. प्रयुक्तिः (प्रयोजकत्वम्)

The above twelve aspects are discussed in twelve अध्यायs in the same order.

हरि takes up the problem of अवान्तरवाक्यार्थ being dismissed in case अखण्डत्व to वाक्य and वाक्यार्थ is accepted -

वाक्यानां समुदायश्च य एकार्थप्रसिद्धये ।

साकाङ्क्षावयवस्तत्र वाक्यार्थोऽपि न विद्यते ॥ (2.76)

In a महावाक्य there will be two or more अवान्तरवाक्यs, which have got आकाङ्क्षा and combinely offer a single महावाक्यार्थ. In such a situation, in case the महावाक्य and महावाक्यार्थ are accepted as अखण्ड then the अवान्तरवाक्यs and their meanings would become null and void consequently, the rites enjoined by these अवान्तरवाक्यs shall not be performed.

The above said twelve aspects along with their twelve counterparts, i.e. twentyfour न्यायs or लक्षणs are illustrated by भर्तृहरि and following him by पुण्यराज taking लोक, वेद and व्याकरण. Here is a panorama -

मीमांसान्यायाः

1. प्रसङ्गः :- When there are two applicants the effort made for either only would serve the purpose of the other also. This is called प्रासङ्गिकम्.

अ) लोक :- While a lesson is being taught another qualified person may also get it without a separate effort.

आ) वेद :- The प्रयाजानुयाजरूपाङ्गानुष्ठान that is performed for the अग्निष्टोमीयपशु is applicable to the पशुपुरोडाश also - this is प्रासङ्गिकम्.

इ) व्याकरणम् :- सर्वादीनि सर्वनामानि is a सूत्र which imposes सर्वनामसंज्ञा. In the word सर्वनाम, णत्व has to be applied but the same is correct as pronounced by पाणिनि। In fact णत्वाभाव, has to be ruled separately. But पाणिनि, by pronouncing the word in the above सूत्र, could avoid a separate rule. The same न्याय is referred to as आम्राश्च सिक्ताः पितरश्च तृप्ताः। (महाभाष्यम्)

2. तन्त्रम् :- A single effort that serves the purpose of meaning is called तन्त्रम्.

अ) लोक :- Many people use the light of a single lamp for study.

आ) वेद :- The प्रयाजs and अनुयाजs that are performed before or after the six दर्शपूर्णमासयागs i.e. आग्नेयादि, will get connected with all the six.

इ) व्याकरणम् :- The समास (तपरः) in the सूत्र - तपरस्तत्कालस्य (1.1.69) is both बहुव्रीहि and तत्पुरुष - तः परः यस्मात् सः, तात् परः .

आवृत्ति and भेद are प्रतिपक्ष of तन्त्र and प्रसङ्ग.

मीमांसान्यायाः

3. आवृत्तिः

अ) लोक :- The performers of a drama use the same dress/weapon at different times on the stage.

आ) वेद :- There are 13 सामिधेनीमन्त्रs, which are nothing but the ऋक्s used for lighting the fire while chanting the first ऋक् and last ऋक् three times each the total number comes to the tune of 17.

इ) व्याकरणम् :- इग्यणः सम्प्रसारणम् (1.1.44). The letters य, व, र, ल are replaced by इ, उ, ऋ, लृ - this is called सम्प्रसारणम्. There are two sides - सम्प्रसारणं to वर्णs and the same to वाक्यम्। Whenever the word सम्प्रसारणम् is seen in a सूत्र either the sentence यण् स्थानिकाः इकः or इक् यणः स्थाने - will replace यञ् will be there. In the case of विधि it will be a वाक्य and in the case of अनुवाद it will be वर्णs. Therefore, in places of अनुवाद in order to have वाक्यम् as well as वर्णs the सूत्रम् is put to आवृत्ति.

4. भेदः :- This is the counterpart of तन्त्र.

अ) लोक :- A single plate may be used by different people at different times for dinning. Rather when many people want to dine simultaneously then different plates are required.

आ) वेद :- ग्रहं संमार्ष्टि is a sentence which prescribes that all the vessels used in the याग are to be rinsed, in spite of the fact, that in the above sentence the word ग्रहं is in singular number.

मीमांसान्यायाः

इ) व्याकरणम् :- पतञ्जलि in महाभाष्य ruled that the सूत्र - न वेति विभाषा (1.1.43) is not required and in the places of उभयत्र विभाषा it applies in the form of विधि in some examples.

5. (प्रसङ्ग)भेदः :- For प्रसङ्ग also आवृत्ति and भेद are प्रतिपक्षs.

अ) लोक :- While returning from a village, to bring home the cow, that is there on the way is प्रसङ्ग । Having forgotten and arrived at home one goes back to drive home the cow is क्रियाभेद.

इ) व्याकरणम् :- पूर्वत्रासिद्धम् (8.2.1) rules that with regard to पूर्वशास्त्र, परशास्त्र will become असिद्ध । The next सूत्र - न लोपः सुप्स्वरसंज्ञातुग्विधिषु कृति (8.2.2) rules that नलोप will become असिद्ध with regard to सुप्स्वराधिविधिसु but not other शास्त्र. Here both the सूत्रs can be edited like पूर्वत्रासिद्धम्, सुप्स्वरादिशेषे. So that through प्रसङ्ग the result can be achieved without a second सूत्र. Rather पाणिनि compiled two सूत्रs and this is क्रियाभेद.

6. प्रसङ्गविरोधिनी आवृत्तिः

अ) लोक :- ‘Offer पूज and भोजनं to वसिष्ठ’ - here भोजनं is प्रधानक्रिया and along with that पाद्यादिपूजनम् will take place by a single effort. Therefore there is no क्रियाभेद and this is प्रसङ्ग. ‘Offer पूजा and भोजनं to ब्राह्मणाs’ - here for every ब्राह्मण, पूजनम् and भोजनं will be offered through आवृत्ति.

इ) व्याकरणम् :- The संज्ञासूत्रs have to be taken to each विधिसूत्र, wherever the संज्ञा is seen, through आवृत्ति.

मीमांसान्यायाः

7. बाधः :- When there is प्राप्ति of a कार्य through सामान्योपदेश etc. refutation of the same through दृष्टप्रयोजनं or अदृष्टप्रयोजनं is called बाधा.

अ) वेद :- To kill the hunger any food can be taken. But the norm अभक्ष्यो ग्राम्य-कुक्कुटः (a hen of rural area should not be consumed) is an exception to the general rule and this is बाधः.

आ) लोक :- ब्राह्मणेभ्यो दधि दीयतां, तक्रं कौण्डिन्याय (serve curd to ब्राह्मणस but butter milk to कौण्डिन्य). Here curd has got the बाध from तक्र in the case of कौण्डिन्यः.

इ) व्याकरणम् :- By the सूत्र - कर्मण्यण् (3.2.1) अण्प्रत्यय is imposed when कर्म is उपपद to a धातु. आतोऽनुपसर्गे कः (3.2.3) - says आकारन्तधातु without any prefix will get कप्रत्यय। The latter is बाधक to the former.

8. समुच्चयम् :- When there is no mutual contradiction equally strong कार्यs would apply in a single example. This is called समुच्चयम्.

अ) लोक :- Serve ghee, salt and curd to देवदत्त - here since there is no mutual contradiction, all the three dishes can be served.

आ) वेद :- 'Offer पाद्यं and आचमनीयम् to ब्राह्मणस' - here since there is no mutual contradiction between पाद्यम् and आचमनीयम्, both can be served.

इ) व्याकरणम् :- A single प्रत्यय, since there is a different purpose for each and no mutual contradiction, can have प्रत्ययसंज्ञा, कृत्संज्ञा and कृत्यसंज्ञा as well.

मीमांसान्यायाः

9. विकल्पम् :- This is a प्रतिपक्ष (counter) to समुच्चय and बाध। When there is mutual contradiction between both the things, which are तुल्यप्रमाणसिद्ध, since they cannot happen simultaneously (समुच्चयः) nor there is mutual बाध, eaither only will happen - this is called विकल्पम्.

अ) वेद :- व्रीहिभिर्वा यवैर्वा यजेत (one should perform याग either with paddy or barley) - here both व्रीहि and यव are तुल्यप्रमाणसिद्ध as अङ्ग to याग and therefore both cannot be used simultanuously. Therefore either would have विनियोग and this is विकल्पम्.

आ) लोक :- Serve either curd or buttermilk to कौण्डिन्यः - here in order to make the rice wet either can be served.

इ) व्याकरणम् :- ण्वुल् तृचौ (3.1.133) - both the प्रत्ययs are समानार्थक and तुल्यप्रमाण-सिद्ध and cannot be applied as समुच्चय, therefore विकल्पः.

अ) वेद :- अतिरात्रे षोडशिनं गृह्णाति, न गृह्णाति - here both विधि and निषेध are तुल्य-प्रमाणसिद्ध and as such the ग्रहण and अग्रहण of षोडशी is विकल्पम्.

आ) लोक :- ‘Give or not give to him’ - here, since both विधि and निषेध are equally strong one may give or may not give.

इ) व्याकरणम् :- भाष्यकार rules वा ग्रहणम् is not necessary as by the strength of विधिनिषेधशास्त्रs both will happen, thus he justified विकल्प and निषेध.

10. ऊहः :- The मन्त्रs that are used in प्रकृतियाग cannot be used as they are in

मीमांसान्यायाः

विकृतियाग due to the difference of देवता. They are to be changed according to the विकृतियागदेवता in terms of लिङ्ग and वचन.

अ) वेद :- ऊहः is of three types - प्रकृत्यूह, लिङ्गोह, वचनोह. In प्रकृतियाग the मन्त्र-अग्नये त्वा जुष्टं निर्वपामि - becomes सूर्याय त्वा जुष्टं निर्वपामि in विकृतियाग- this is प्रकृत्यूह.

आ) लोक :- उच्चानि देवदत्तस्य गृहानि आढ्यो वैधवेयः (महाभाष्यः), here the षष्ठ्यन्त in the first sentence, देवदत्तस्य, is changed into प्रथमान्त, i.e. देवदत्तः in the second sentence. (देवदत्त's houses are highrise. This widow's son is wealthy)

इ) व्याकरणम् :- A word in a सूत्र, when gets connection with another सूत्र, has to be changed to a different विभक्ति. पाणिनि says - उपदेशोऽजनुनासिक इत् (1.3.2) and तस्य लोपः (1.3.4). The word इत् has to be brought into the second सूत्र and here the प्रथमान्त will become षष्ठ्यन्त - इत् - इतः.

11. सम्बन्धाबाधनम् :- It is a प्रतिपक्ष of ऊहः.

अ) लोक :- Devadatta's are highrise buildings. To a wealthy man they are suitable. Here the word Devadatta's which is षष्ठ्यन्त can be constructed with the second sentence without any change. This is सम्बन्धाबाधनम्।

आ) वेद :- यजमानं दण्डेन दीक्षयति - अद्भिर्दीक्षयति, मेखलया दीक्षयति. In these sentences the word यजमानम् can invariable applies in other sentences also.

इ) व्याकरणम् :- The word संख्या in बहुगणवतुडतिसंख्या (1.1.22) would have connection with the सूत्र - षण्णान्ता षट् without विभक्तिपरिणाम.

मीमांसान्यायाः

12. अतिदेशः :- Superimposition of a धर्म of a thing in another thing. It is of two types - सामान्यातिदेश, विशेषातिदेश. Some साधारणधर्मs, which are popular at a place are seen being popular in different places and therefore the former are applied in the latter.

अ) लोक :- ब्राह्मणवदस्मिन् क्षत्रिये - treat this क्षत्रिय on a par with ब्राह्मण by offering अग्रासन, अनुगमन etc. This is so because the popular धर्मs such as त्रिषवणस्नान, शौच, जप etc., which are there in a ब्राह्मण, are seen in this क्षत्रिय also.

आ) वेद :- प्रकृतिवद् विकृतिः कर्तव्या is सामान्यातिदेश.

इ) व्याकरणम् :- आदेश is like स्थानी - स्थानिवदादेशोऽनल्विधौ (1.1.55)

13. विशेषातिदेशः

अ) लोक :- अयं ब्राह्मणः ब्राह्मणवत् आदरणीयः. Nothing will be achieved by telling 'treat this ब्राह्मण like a ब्राह्मण', to a person who already knows how to receive a ब्राह्मण, i.e. ब्राह्मणत्वातिदेश is futile. Therefore, due to the अतिदेशसामर्थ्य, the special offerings which are meant for a विशिष्टब्राह्मण such as अर्घ्यम्, उपनयनम् etc. are to be given to this ब्राह्मण - is the meaning of the above sentence.

आ) वेद :- Although the सामान्यातिदेश - प्रकृतिवद् विकृतिः कर्तव्या is there, the सौर्ययाग which is also a विकृतियाग, by the sentence imposed 'आग्नेयवत् सौर्यम्' has to be performed with all the अङ्गs like the आग्नेययाग, which is एकदेवताकः, as सौर्ययाग is also एकदेवताक.

मीमांसान्यायाः

इ) व्याकरणम् :- विशेषातिदेश is of six types in व्याकरणं due to रूप, निमित्त, तादात्म्य, शास्त्र, कार्य and व्यपदेश।

निमित्तातिदेशः :- The पाणिनिसूत्रं - पूर्ववत् सनः (1.3.62) says - the धातु receiving सन्प्रत्यय will get आत्मनेपद by the cause, which was the same for becoming the धातु an आत्मनेपद - the root एध, which being an अनुदात्तेत्, becomes आत्मनेपदी by the सूत्र - अनुदात्तङित आत्मनेपदम् (1.3.12) - will become आत्मनेपदी only in सन्नन्त also, by the same cause - एधिष्यते।

14. अधिकारी :- अधिकार means योग्यता (अधिकः कारः अधिकारः) अर्थित्व, सामर्थ्य and शास्त्रानिषिद्धत्व - these three are the qualifications of an अधिकारी and the combination of the three, rather than any one of them, has to be taken as the qualification.

अ) लोक :- A king orders - 'from today onwards you are the अधिकारी of this village/town.' The person employed will become अधिकारी.

आ) वेद :- The Vedic sentence अग्निहोत्रं जुहुयात् स्वर्गकामो ब्राह्मणः grants अधिकार to a ब्राह्मण, with a desire in स्वर्ग, to perform अग्निहोत्रम्.

इ) व्याकरणम् :- A साधुशब्द, it's अर्थ and प्रयोग would have अधिकार in achieving धर्म and फल to the person in question.

शब्दः :- शब्द is of six types - in the first place it is of two types साधुशब्द and असाधुशब्द। Again साधुशब्द is of two types - शास्त्रीय and प्रायोगिक। शास्त्रीय is of three types प्रतिपाद्य, प्रतिपादक and उभयरूप। प्रतिपाद्यशब्द is the one which is

मीमांसान्यायाः

offered by शास्त्र as readymade for usage - दाधर्थि। प्रातिपदिकशब्द is the one for which both प्रकृति and प्रत्यय are offered भू + घञ् = भावः . उभयरूप - इतव्यशब्द। Since it is offered through तव्यशब्द it is प्रतिपाद्य। In cases like भवितव्यम्, इतव्यशब्द is प्रतिपादक, thus it is उभयरूपः.

प्रायोगिक is of two types - लौकिक and वैदिक. Along with आसाधुशब्द the शब्द is of six types.

i) वस्तुमात्रा :- The one which is available in the form of a tangible thing in the Universe.

ii) अभिधेयः :- The one which is explained to others and shines in the बुद्धि (conceptualized) by शब्द. This is of two types - शास्त्रीय and लौकिकः.

iii) शास्त्रीयः :- Created by शास्त्र in the form of प्रकृत्यर्थ and प्रत्ययार्थ.

iv) लौकिकम् :- An अखण्डशब्द without any parts such as प्रकृति and प्रत्ययः.

v) विशिष्टावग्रहसम्प्रत्ययहेतुः :- In शास्त्र, a specific usage such as 'घातयति' in the sense of कंसवधम् आचष्टे (he is narrating कंसवध). In loka either a कथक or a नट relate or acts - people say he is killing कंस, will be killing, has already killed. Here the अर्थ that is there in the लोकव्यवहारविलक्षणज्ञान is विशिष्टावग्रहसम्प्रत्ययहेतु।

vi) तद्विपरीतम् :- The अर्थ that is denoted by शब्द as it becomes ज्ञानविषय in loka - श्वेतः अयं गौः.

vii) मुख्यम् :- सास्नादिमान् गौः। (The one with dewlap etc. is a cow)

मीमांसान्यायाः

viii) परिकल्पितरूपविपर्यासः :- The one with superimposed form due to a cause such as सादृश्य - गौर्वाहीकः. (This वाहीक is a bull/animal). Here गोरूप is कल्पित.

ix) व्यपदेश्यम् :- जाति, द्रव्य etc. are called व्यपदेश्यम्.

x) अव्यपदेश्यम् :- The अखण्डवाक्यार्थ without any details such as जाति, द्रव्य etc.

xi) सत्वभावं प्राप्तः :- The thing which can take लिङ्ग, संख्या etc. and in the form of द्रव्य.

xii) असत्त्वभूतः :- The one that is there in the form of वाक्यार्थ.

xiii) स्थिरलक्षणः :- In the समास- राजपुरुषः, the राजसम्बन्धित्व to पुरुष is स्थिरलक्षण।

xiv) विवक्षाप्रापितसन्निधानम् :- राज्ञः पुरुषस्य - here the विशेष्य, at times, can be राज or पुरुष i.e. following विवक्षा the विशेषणविशेष्यभाव it varies.

xv) अभिधीयमानम् :- In the समास राजसखः, 'टच्' प्रत्ययः, that is समासान्त is added as this is a षष्ठीतत्पुरुषसमासः। Therefore, the अर्थ - राज्ञः सखा is अभिधीयमानम्।

xvi) प्रतिपाद्यमानः :- The अर्थ - राजा सखा यस्य सः।

xvii) अभिसंहितः :- गो शब्द is meant to denote गोत्वजाति, गोव्यक्ति or both following the शब्दशक्ति.

xviii) नान्तरीयक :- Although गोव्यक्ति is proposed through शक्ति, the color, form, जाति etc. will be there as inseparable with व्यक्ति.

15. क्रमः:- It is of eight types due to श्रुति, अर्थ, पाठ, काण्ड, प्रवृत्ति, प्रतिपत्ति, प्रयोगः, बुद्धि।

i) श्रुतिक्रमः :-

अ) लोकः :- In the sentence स्नात्वा व्रजति since the प्रत्यय 'क्त्वा' becomes श्रुतिगोचर

मीमांसान्यायाः

through that we understand the sequence of the actions - first it is bathing and next going.

आ) वेदः :- हृदयस्याग्रे अवद्यत्यथ जिह्वायाः (one should cut the heart first and then the tongue). Here the पदश्रुति of अग्रे and अथ conveys the order.

इ) व्याकरणम् :- By the सूत्र - परस्मैपदानां णलतुसुस्थलथुसणत्वमाः (3.4.82). The nine परस्मैपदप्रत्ययs are replaced by nine आदेशs णल्, ... etc. Here the स्थानीs and आदेश are in the same number and therefore they are applied respectively following the पाणिनिसूत्रम् - यथासङ्ख्यमनुदेशः समानाम् (1.3.10).

ii) अर्थक्रमः :- Here अर्थ means सामर्थ्य (capacity). Here पौर्वापर्या (sequence) is decided by अर्थ.

अ) लोकः :- भुक्त्वा स्नात्वा व्रजति (having had his meal, taking bath, he will go) - Here as per the natural order of things, although the words are in different sequence due to अर्थपर्यालोचन the sentence will be स्नात्वा भुक्त्वा व्रजति.

आ) वेदः :- अग्निहोत्रं जुहोति, यवागूं श्रपयति. (he is performing the होम in अग्निहोत्र boiling rice gruel) - यवागूं is useful as a होमद्रव्य and therefore one should prepare यवागूं first and then perform the अग्निहोत्रहोम. Therefore, following श्रुति it will be a useless effort if one follows the original sequence. So one should follow the अर्थ than श्रुति in such cases.

इ) व्याकरणम् :- When there are two कर्मs, प्रधान and अप्रधान, it will be the अप्रधान-कर्म which will have connection with the क्रिया first and latter the प्रधानकर्म.

मीमांसान्यायाः

Accordingly the लकारादि happen - गां दोग्धिपयः. Here गां is अप्रधान where as पयः is प्रधान. Rather it is not possible to milk in the absence of a cow, first it is गां which gets connection with the verb and then पयः. This is due to अर्थ.

iii) पाठक्रमः :- The पाठक्रम is nothing but the sequence that is there in the pronunciation. सा वक्त्रकान्तीक्षणगतिस्वरकेशैः इन्दुस्वर्णैर्नमातङ्गपुंस्कोकिलमयूरान् जिगाय । Here in the order of pronunciation the उपमेय and उपमान are related - this is पाठक्रमः.

अ) वेदः :- There are प्रयाजs which are यागाङ्गहोम and the same have to be performed in the order they are pronounced - समिधो यजति, तनूनपातं यजति, इडो यजति, बर्हिर्यजति.

आ) व्याकरणम् :- Following the सूत्र - विप्रतिषेधे परं कार्यम् (1.4.2). When two शास्त्रs, पूर्वशास्त्रं and परशास्त्रं, arrived at a same example following the पाठक्रम the परशास्त्र would prevail.

iv) काण्डक्रमः :-

अ) लोकः :- In स्मृतिs, पुराणs etc. the धर्मs of ब्राह्मण, क्षत्रिय, वैश्य and शूद्र are proposed in an order and they are elaborated in the काण्डs in the same order.

आ) वेदः :- There are ऋक्s (Hymns) called याज्यानुवाक्य which would have connection with अग्नेयादि in the same order as Veda.

इ) व्याकरणम् :- In sixth अध्याय of पाणिनि - द्विर्वचनकाण्ड and सम्प्रसारणकाण्ड are read and they have to be applied in the same order.

मीमांसान्यायाः

v) प्रवृत्तिक्रमः :-

अ) लोकः :- आचार्य would employ the ब्राह्मणस entering the यज्ञशाला in the order of their entry.

आ) वेदः :- Seventeen प्राजापत्यपशुs have to undergo three kinds of संस्कारs, viz. प्रोक्षण, विशसन and पर्याग्निकरणम्. In the same order each संस्कार has to be finished to all the seventeen पशुs in a particular order and the rest of the संस्कारs have also to be finished. While the यजमानी is free to start the प्रोक्षण with any पशु, the rest of the संस्कारs should follow suit.

इ) व्याकरणम् :- The क्रम of शब्दप्रादुर्भव followes the क्रम of अर्थप्रादुर्भव. In the case of पट्ब्या, मृद्ब्या etc. on the प्रातिपदिक पटु the स्त्रीप्रत्यय is effected due to लिङ्गसम्बन्ध, then कर्म then एकवचनम्, due to संख्यादिसम्बन्ध then यणादेश etc. on पटु + ई+आ.

vi) प्रतिपत्तिः :-

अ) लोकः :- Although the पुरुषशब्द is put in the first place, i.e. पुरुषः राज्ञः, it will be राज्ञः पुरुषः only, i.e. the पुरुषशब्दार्थप्रतिपत्तिः will be preceded by राज्ञशब्दार्थप्रतिपत्ति.

आ) वेदः :- The अवान्तरयागs are said after प्रधानयाग. Nevertheless, first one has to perform the अङ्गs and then only the प्रधानयाग.

इ) व्याकरणम् :- लुङ्लङ्लृङ्क्ष्वडुदात्तः (6.4.71). पाणिनि ruled that there will be अडागम to धातु in these लकारs. Although अडागम is being pronounced as a prefix

मीमांसान्यायाः

in these धातुs, since अडागम cannot be effected without these लकार's following प्रतिपत्तिक्रम rather than पाठक्रम, अडागम is effected after लकार only.

vii) प्रयोगक्रमः

अ) व्याकरणम् :- The इत्संज्ञा would apply to the वर्णs of धातु in the same order as they are read in शास्त्र 'डुकृञ्'.

आ) वेदः :- दर्शपूर्णमासाभ्याम् इष्ट्वा अन्येन यजेत - one should first perform दर्शपूर्णयाग and then only other यागs.

viii) बुद्धिक्रमः :-

अ) व्याकरणम् :- The वर्णs would disappear as soon as they are pronounced. Therefore, following 'इको यणचि' (6.1.74), which means 'यण्' would replace 'इक्' if followed by 'अच्' - one cannot have इक् followed by अच् in संहिता. In such a situation भाष्यकार offered बुद्धिक्रम in terms of वर्ण, पद, वाक्य, महावाक्य, i.e. a wise speaker should create the पौर्वापर्य of अर्थs through शब्दs in the mind and carry on the applications.

आ) लोक :- When there are a number of lightnings the onlooker would create the picture of a single lightening in his बुद्धि.

इ) वेद :- The प्रयाजादि would perish as soon as their performance is over, therefore, the sequence is created in his बुद्धि.

ix) अविवक्षा :- This is विरोधि of क्रम - if क्रम is not meant it will become अक्रम due to निमित्त.

मीमांसान्यायाः

अ) वेद :- During the performance of यागाङ्गs one should do आचमनम् after sneezing, if there is itching one should scratch with a deer- horn. These activities are not to be performed in a sequence. Rather according to the निमित्त one has to perform the प्रायश्चित्त.

आ) लोक :- There is free word order while employing the words in a sentence. Some people say - गाम् आनय शुक्लां दण्डेन, while others say शुक्लां गाम् आनय दण्डेन - there is no sequence.

इ) व्याकरणम् :- The सूत्र 'किङ्किति च' (1.1.5) rules that both गुण and वृद्धि, caused by a निमित्त will not happen. Here since यथासंख्यम् is not विवक्षित the क्रम is not to be followed.

x) प्रयोजकः :- It means the actual cause.

अ) लोक :- Although the shadow of the umbrella falls upon the elephant also the latter is not the cause but the King who is sitting on the elephant. The elephant is अप्रयोजक.

xi) शेषशेषिभावः :- शेषि means principal and the ones that are useful to शेषि are called शेष, the subordinate.

अ) वेद :- व्रीहीन् अवहन्ति - paddy has to be pounded. Here paddy is शेष and pounding is शेषि. In this शेषशेषिभाव there will be two kinds of अङ्गs - आरादुपकारकs and साक्षादुपकारकs. Here अवधात (pounding) is साक्षादुपकारक to दर्शपूर्णमास and प्रयाजादि are आरादुपकारकs.

मीमांसान्यायाः

xii) भेदः :- In a single thing there will be शक्तिभेद as well as शक्तिव्यापारभेद - shining from the cloud, shining in the cloud, the cloud is shining - here due to the difference of शक्तिभेद in terms of अपादान, अधिकरण and कर्तृ the व्यापारभेद is also seen.

When someone says धनुषा विध्यति - There will be करणशक्ति in the धनुस् (bow) embedded with अपादानशक्ति.

A single कर्म will have फलभेद. A single type of दानकर्म would have फलभेद in the form of आयुः, आरोग्यं and ऐश्वर्यम्. भेद can be there due to सम्बन्धभेद also. There will be क्रियाभेद due to difference of कर्तृs of a क्रिया, which is धात्वर्थ.

Two persons are cooking - there are two कर्तृs many persons are cooking- many कर्तृs - due to their relation there will be क्रियाभेद.

xiii) अभेदः :- This is a प्रतिपक्ष of भेद - not having विवक्षा of भेद. ओदनं पक्त्वा खादति - when a single कर्ता is involved in two activities, the क्रिया denoting the earlier activity would receive क्त्वाप्रत्यय। Here due to क्रियाभेद and अविवक्षा of the भेद between कर्तृशक्ति and कर्मशक्ति and due to एककर्तृकत्व, there is क्त्वाप्रत्यय।

The भेद and अभेद are of many types. Thus the twelve or twentyfour न्यायस of पूर्वमीमांसा are elaborated. In case the अखण्डवाक्यार्थपक्ष is accepted, since there will be neither पदs nor पदार्थs the above न्यायस would become null and avoid.

Apart from the above न्यायस there are some more, which are useful in deciding the पदार्थ - says भर्तृहरि -

मीमांसान्यायाः

प्रसज्यप्रतिषेधोऽयं पर्युदासोऽयमत्र तु ।
इदं गौणमिदं मुख्यं व्यापीदं गुरुलघ्विदम् ॥
भेदो नाङ्गाङ्गिभावोऽस्य बहुधेयं विकल्प्यते ।
इदं नियम्यतेऽस्यात्र योग्यत्वमुपजायते ॥
अस्य वाक्यान्तरे दृष्टाल्लिङ्गाद्भेदोऽनुमीयते ।
अयं शब्दादपोद्धृत्य पदार्थः प्रविभज्यते ॥
इति वाक्येषु ये धर्माः पदार्थोपनिबन्धनाः ।
सर्वे ते न प्रकल्पेरन् पदं चेत्स्यादवाचकम् ॥ (2.84-87)

1. प्रसज्यप्रतिषेधः

प्रसज्यप्रतिषेधोऽयं क्रियया सह यत्र नञ् ।

पर्युदासस्सविज्ञेयः यत्रोत्तरपदेन नञ् ॥

अ) लोक :- असूर्य पश्याः राजदाराः - here the नञ् (न+सूर्यम्) would have connection with 'पश्य', i.e. the verb, rather than with उत्तरपद, i.e. सूर्य. Therefore, the meaning will be - the King's wives do not look at सूर्य.

आ) व्याकरणम् :- पाणिनि compiled a सूत्र - अकर्तरि च कारके संज्ञायाम् (3.3.19) - it means while denoting संज्ञा, घञ्प्रत्यय would come in कारक. In कर्तृकारक घञ् does not come.

इ) वेद :- ब्राह्मणो न हन्तव्यः - means a ब्राह्मण should not be killed. Similarly, नानृतं वदेत् - it means one should not speak untruth.

मीमांसान्यायाः

In प्रसज्यप्रतिषेध there will be वाक्यभेद or भिन्नवाक्यता, i.e. there will be two sentences.

In पर्युदास there will be एकवाक्यता, i.e. a single sentence will be there.

2. पर्युदासः :- The नञ् would get connection with उत्तरपद rather than क्रिया.

अ) लोक :- अब्राह्मणमानय - it means a person who belongs to a different जाति but similar to a ब्राह्मण (i.e. क्षत्रियादि) has to be brought. Here नञ् got connected with ब्राह्मणशब्द, which is उत्तरपद.

आ) व्याकरणम् :- पाणिनि compiled आतोऽनुपसर्गे कः (3.2.3) - a धातु ending in आकार and has got an उपपद, which is उपसर्गभिन्न, will get कप्रत्यय. Here नञ् is connected with उपसर्ग and not क्रिया.

इ) वेद :- अब्राह्मणः सोमविक्रयी - A person belonging to a जाति i.e. different from ब्राह्मण is सोमविक्रयी. Here नञ् got connected with उत्तरपद i.e. ब्राह्मण. Since नञ् denotes सादृश्य also, it means - ब्राह्मणभिन्न and ब्राह्मणसदृश will be सोमविक्रयी.

3. गौणः

अ) लोक :- सिंहो माणवकः - this boy is lion. Here the boy is called a lion following courage etc. गुणs.

आ) व्याकरणम् :- तत्पुरुषस्समानाधिकरणः कर्मधारयः - a तत्पुरुष, which is समानाधिकरण is कर्मधारय। Here the पूर्वोत्तरपदs which are समासावयवs are समानाधिकरणs - वीरः

मीमांसान्यायाः

पुरुषः । Rather सामानाधिकरण्यं is superimposed on तत्पुरुष through लक्षणावृत्ति - therefore this is गौण ।

इ) वेद :- आदित्यो यूपः - The यूप (a wooden shaft which is made fast in the earth and used to make यागपशु stable with the help of a rope) is shining like the Sun, so यूप is called आदित्य.

4. मुख्यः

अ) लोक :- ‘शूरो माणवकः’ this boy is courages.

आ) वेद :- यजमानः अध्वर्युम् अन्वारभते । Here the meanings of यजमान and अध्वर्यु are मुख्य ।

इ) व्याकरणम् :- The meaning of धातोः and प्रातिपदिकात् are मुख्य । In ‘हन्’ there is मुख्यधातुत्व and in राम there is मुख्यप्रातिपदिकत्व । In the परिनिष्ठितरूप, अहन् the धातुत्व is अतिदिष्ट and therefore गौण । In the सुबन्त ‘रामे’ the प्रातिपदिकत्व is अतिदिष्ट and threrfore गौण ।

5. व्याप्तिः

अ) लोक :- In भारतम्, it is suggested that all the तीर्थs are available at a single तीर्थ called ‘सन्निहति ।’ As a result during ग्रहण the bath, taken there, would render the result सर्वतीर्थस्नान - this is व्यापक.

आ) वेद :- The sentence, which rules the result of प्रधानयाग, acts as व्यापक । So much so that it is applicable to all the यागs where फलविधान is not notifide.

मीमांसान्यायाः

ज्योतिष्ठोमे स्वर्गकामो यजेत - The term ज्योतिष्ठोम implies the प्रधानयाग without फलविधान, through लक्षणा, consequently, 'स्वर्ग' will be the result of यागs like विश्वजित्, etc. which are without फलविधान। Therefore this विधि is व्यापक.

इ) व्याकरणम् :- पाणिनि ruled - एकवचनं सम्बुद्धिः (2.3.49) - the word in एकवचन during addressing is called सम्बुद्धिः. Rather in another सूत्र - एकश्रुति दूरात्सम्बुद्धौ (1.2.33), he ruled while calling from a distance the addressing word will get एकश्रुति. Here the word सम्बुद्धि is व्यापक and applies to any word (not only एकवचनम्) used during सम्बोधन, i.e. सम्बुद्धि means अभिमुखीकरणम् (to call for one's attention). Here if we take the meaning that is popular in लोक the meaning that is शास्त्रीय automatically gets included in that.

6. गुरुत्व-लघुत्व (गौरवम्-लाघवम्)

अ) लोक :- लोहितशालिमान् अयं ग्रामः (this village is rich with red paddy) - Here if one prefers to effect कर्मधारेय to the words लोहित and शाली and then मतुप् प्रत्यय it will be गुरु whereas effecting बहुव्रीहिसमास is लघु.

आ) व्याकरणम् :- शब्दs like पृषोदरादि are popular in शिष्टव्यवहार। Therefore it will be a lighter device to rule साधुत्व to all such शब्दs through पुषोदरादीनि यथोपदिष्टम् (6.3.109). To analyze each one of them will be heavy.

इ) वेद :- The तन्त्र and प्रसङ्ग in वेद explained earlier are लघु and आवृत्ति is गुरु.

मीमांसान्यायाः

7. अङ्गाङ्गिभावः

अ) लोक :- मणिश्शाणोल्लीढः शरदि सरिदाश्यानपुलिना - in this example of दीपकालङ्कार, a single क्रिया would have connection with many sentences. दौर्मन्त्र्यावृत्तिः विनश्यति etc.

आ) व्याकरणम् :- The सामान्यविधिस would have connection through एकवाक्यता with विशेषविधिस but there will not be any difference between the two - 'तस्यापत्यम्' (4.1.92) is a पाणिनिसूत्रम् which rules प्रत्ययस in अपत्यार्थे । As a सामान्यसूत्रम् it gets connection with simillar विशेषसूत्रस through अङ्गाङ्गिभाव - ex. अत इज्, स्त्रीभ्यो ढक्. (4.1.95, 4.1.120)

इ) वेद :- A part of a sentence would become a part of another sentence also. चित्पतिस्त्वा पुनातु, वाक्पतिस्त्वा पुनातु, देवस्त्वा सविता पुनात्वच्छिद्रेण पवित्रेण - here the part अच्छिद्रेण पवित्रेण would become a part of the earlier sentences also.

In fact, an अङ्गाङ्गिभाव is already discussed in the twentyfour न्यायस. The difference is that there is a single अङ्गी and a single अङ्ग. But here a single अङ्ग would have connection with many अङ्गीस.

8. बहुधाविकल्पम्

अ) लोक :- A single उपमेय is applied in the form of different उत्प्रेक्षस in उत्प्रेक्षालङ्कारः.

आ) व्याकरणम् :- At some places, while the विधि is getting as नित्य, विकल्प is imposed. In other cases, विकल्प is imposed even without प्राप्ति. In yet other cases both will be there.

मीमांसान्यायाः

इ) वेद :- In दाक्षणीयेष्टी, when there is प्राप्ति for उपांशुस्वर, a liberal उच्चैः स्वरविधान is ruled as विकल्प.

9. नियमः

अ) लोक :- पार्थ एव धनुर्धरः - here धानुष्कत्व is being made a नियम in पार्थ। The एवकार which is connected with विशेष्य will effect अन्ययोगव्यवच्छेद, whereas the one connected with विशेषण will effect अयोगव्यवच्छेद.

आ) व्याकरणम् :- ते प्राग् धातोः (1.4.79) - उपसर्गs should be used as prefixes to धातुs - this is नियम.

इ) वेद :- नक्षत्रं दृष्ट्वा वाचं विसृजेत् is a नियम which ordains that one on मौनव्रत, should speak only after noticing stars in the sky. Here नक्षत्रं दृष्ट्वा - means the time when stars rise in the sky. As such, one should not go for वाग् विसर्ग although, due to some reason, stars appear in the sky during day time (solar eclipse). Similarly, due to the sky, overcast, the stars may not appear during night also. But one may break मौनव्रत, i.e. start speaking.

10. योग्यता

अ) लोक :- धुरि धुर्यो नियुज्यते - it means a capable person only is employed to do a particular work.

आ) व्याकरणम् :- उरण् रपरः (1.1.50). The letters अ, इ and उ which replace ऋकार only will become रपर.

इ) वेद :- त्रैवर्णिकs only would have eligibility to perform ज्योतिष्टोमादि.

मीमांसान्यायाः

11. भेदः

अ) लोक :- रामोऽसौ भुवनेषु विक्रमगुणैः प्राप्तः प्रसिद्धिं पराम् - here the Rama, who became famous by his courage etc. can be दशरथराम or परशुराम. But in the latter part of the verse there is a लिङ्ग - who made a hole in seven trees with a single arrow - implies that it is दशरथराम only.

आ) व्याकरणम् :- भेद is known through the लिङ्ग in another sentence. ओः पुण्यज्यपरे (7.4.80) is a सूत्र which contains the लिङ्ग - the उकार in अभ्यास will become इकार - implies that the आदेश, which has come when णिच् follows, will be like स्थानी. The स्थानिवद्भावनिषेध by द्विर्वचनेऽचि (1.1.58) does not apply when 'णिच्' follows.

इ) वेद :- अक्ताः शर्करा उपदधाति - One should make उपधानम् with laced sand - stones. Here there is a doubt what should be the sand-stones laced with?. The answer is - since there is a लिङ्ग in the form of घृतस्तुति in the sentence तेजो वै घृतम् they are to be laced with (Ghee) घृतम्.

12. पदार्थविभागः

अ) लोक :- राजपुरुषः - here one may separate राजपदार्थ and put a question like 'कस्य राज्ञः'.

आ) व्याकरणम् :- धृषिषी वैयात्ये (7.2.19) - here the word वैयात्य is separated as वियात + प्यञ् - वियातस्य भावः वैयात्यम् - in this way it is exhibited.

इ) वेद :- वायव्यं श्वेतमालभेत - here वायुपदार्थ is separated from वायव्यपदार्थ which

मीमांसान्यायाः

is there in the वाक्यार्थ and a स्तुति is offered as an अर्थवाद of वायुदेवता - वायुर्वै क्षेपिष्ठा देवता.

Having explicated the above न्यायस in detail, हरि offers a solution to the problem, i.e. in case, one accepts the अखण्डवाक्यार्थवाद, the above न्यायस cannot be effected whereby the performance of different यागस and their अङ्गस is jeopardized -

अविभक्तेऽपि वाक्यार्थे शक्तिभेदादपोद्भूते ।

वाक्यान्तरविभागेन यथोक्तं न विरुध्यते ॥ (2.88)

Although the अखण्डवाक्यार्थज्ञान is felt and the same is real - since there is अवान्तरवाक्य-वाक्यार्थ-पद-पदार्थप्रतीति - is happening in the mind of the people, it wouldn't be amiss to accept that there are different शक्तिस in a महावाक्य and due to that one may create अवान्तरवाक्यपदविभाग and अवान्तरवाक्यार्थपदार्थज्ञान. Concequently there will not be any problem in accepting the above said मीमांसा-न्यायस for a perfect understanding of the वाक्यार्थ.

While summarizing the very cause of शब्द and its proposed अर्थ even for children and non-humans advocated by some आचार्यस, हरि explains अभ्यास, which is the base of प्रतिभा । He also elaborates that अभ्यास is, infact, inhereted from the earlier birth and not through शास्त्राभ्यास etc. that happend during this life. Some scholars call, this by the name समय (न सामयिकः शब्दादर्थसम्प्रत्ययः - न्यायसूत्रम्,

मीमांसान्यायाः

वैशेषिकसूत्रम्) (सङ्केतितश्चतुर्भेदः - काव्यप्रकाशः). अभ्यास is the cause of प्रतिभा, which is usefull in urging a person to initiate some thing as soon as he heard a शब्द (चोदना).

अभ्यासात्प्रतिभाहेतुः शब्दः सर्वोऽपरैः स्मृतः ।

बालानां च तिरश्चां च यथार्थप्रतिपादने ॥ (2.117)

अनागमश्च सोऽभ्यासः समयः कैश्चिदिष्यते ।

अनन्तरमिदं कार्यमस्मादित्युपदर्शनम् ॥ (2.118)

हरि asserts that according to वैयाकरणs वाक्यार्थ is अखण्ड, पदार्थ is unreal, there the सम्बन्ध between वाक्य and वाक्यार्थ is nothing but अभ्यास, वाक्यार्थ is प्रतिभा only - when, just like शक्तिभेद, if there will be प्रतिभाभेद, then one can have पदार्थs and अवान्तरवाक्यार्थs.

विच्छेदग्रहणेऽर्थानां प्रतिभान्यैव जायते ।

वाक्यार्थ इति वा तामाहुः पदार्थैरुपपादिताम् ॥ (1.143)

Having vividly explained the concept of प्रतिभा, हरि declares that प्रतिभा, due to different factors, can be divided into six types- according to some आचार्यs-

स्वभावचरणाभ्यासयोगादृष्टोपपादितम् ।

विशिष्टोपहितां चेति प्रतिभां षड्विधां विदुः ॥ (1.152)

1. स्वभावसिद्धः :- प्रकृति alters into महत्तत्त्व, naturally. A person, who has been in deep sleep, runs into a state that will make him awake.

मीमांसान्यायाः

2. सदाचारसिद्धिः :- Sages like वशिष्ठ achieved, clairvoyance (दिव्यदृष्टि) through तपस्, स्वाध्याय etc. ordained by शास्त्र so that they have the knowledge of भूत, भविष्यत् and वर्तमान.

3. अभ्याससिद्धिः :- Some experts can find out as to which place is plenty with water for sinking a well.

4. योगनिमित्ता :- One will be in a position to know other's mind through योगाभ्यास.

5. अदृष्टसिद्धिः :- रक्षः पिशाचादि would force people and disappear through this capacity.

6. सिद्धप्राप्ता :- Great people with तपोयोगादिसिद्धि would help in attaining प्रतिभा. During the war of महाभारत, सञ्जय due to the प्रतिभा awarded by कृष्णद्वैपायन, could perceive the action of warriors.

The six types of प्रतिभा explained above is attained and exhibited through आगमसिद्धवाक्यs.

Having successfully established the theory of अखण्डवाक्य, हरि clarifies as to why, पाणिनि, instead of resorting to अखण्डवाक्य preferred वर्ण, प्रकृति, प्रत्यय, पद, etc.

उपायाः शिक्षमाणानां बालानामपलालनाः ।

असत्ये वर्त्मनि स्थित्वा ततः सत्यं समीहते ॥ (1.238)

Since the sentences used, being used and going to be used are infinite in

मीमांसान्यायाः

number, पाणिनि had come down to पदs and since पदs are also innumerable, He resorted to प्रकृति and प्रत्यय ।

Therefore the one that is preferred is not the real path but artificial. Rather the devices that are there in अष्टाध्यायी are imperfect methods meant for learners and such unreal roots would lead one to realize the perfect thing, that is शब्दब्रह्मन् ।

In ब्रह्मकाण्ड, हरि vehemently refuses other systems and firmly establishes स्फोटसिद्धान्त । He squarely declares that there are neither words in a sentence nor any parts in a पद and वर्ण ।

पदे न वर्णा विद्यन्ते वर्णेष्वयवा नच ।

वाक्यात्पदानामत्यन्तं प्रविवेको न कश्चन ॥ (1.73)

In ब्रह्मकाण्ड, हरि tries his best to defend the स्फोटसिद्धान्त of वैयाकरणs - स्फोट literally means 'वाचक' i.e. the candidate that denotes the meaning. Each वर्ण, disappears as soon as it is pronounced. By the time the last वर्ण of the sentence is pronounced, it is experienced by one and all, that all the earlier वर्णs are gone. Nevertheless the listener claims to have understood the meaning (without a hitch).

As a solution, वैयाकरणs had accepted a नित्यशब्द (an immutable शब्द) called स्फोट.

स्फोट is of eight types - three जातिस्फोटs - वर्णजातिस्फोट, पदजातिस्फोट and वाक्यजातिस्फोट, five व्यक्तिस्फोटs - वर्णस्फोट, पदस्फोट, वाक्यस्फोट, अखण्डपदस्फोट

मीमांसान्यायाः

and अखण्डवाक्यस्फोट। It is अखण्टवाक्यस्फोट or अखण्डवाक्यजातिस्फोट that is acceptable to वैयाकरणs.

The rest are useful for carrying out various gramatical applications that are unreal -

द्वावुपादानशब्देषु शब्दौ शब्दविदो विदुः।

एको निमित्तं शब्दानामपरोऽर्थो प्रयुज्यते ॥ (1.44)

अनेकव्यक्त्यभिव्यङ्ग्या जातिः स्फोट इति स्मृता।

कैश्चिद्व्यक्तयग्वास्या ध्वनित्वेन प्रकल्पिताः ॥ (1.93)

